

# The Cookbook of What?

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## ABSTRACT

Whatever is said, – is said by humans, people, citizens, parents, children, morons. So is there a reason to quote anyone for additional credibility? Totally pointless, it is only for the academic purposes, to fit to the settee frame, to be included in the community. First, you play as a member according to the rules that were settled before you appeared, then you are either their best obedient member, or break with them in order to get the power and install your own system. Gladly, the author was born without a penis and we are at the kitchen here. We are cooking. Not only to feed ourselves and follow the instincts, but also to unite, to realize ourselves, to get the power and control. Familiar scenarios? They were not invented, they evolved and developed within us. Every generation contributed to this development along with competition for the survival.

Taking onto account the biological nature of a human being this thesis suggests to view human behavior as an interaction with constructs and concepts through the prism of food. By the metaphor of consumption and digestion. Food is present in our lives on many levels and it is not only a survival matter, but also a form of communication, domination, manipulation and control.

In our kitchen we will discuss how the concepts arise, chat about conventional order and social constructs. The goal of our research is to show the artificial nature of society and this is the reason we will question the common notions and speculate about alternatives. We will mention values and belief systems that are the core of human actions. Obviously, there are no ready-made solutions, so do not have any hope for a fast food meal! Join the discovery and you are welcome to serve yourself!

**Keywords:** food, conformity, conventional order, social constructs, power

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## INTRODUCTION

“When you are describing,  
A shape, or sound, or tint;  
Don't state the matter plainly,  
But put it in a hint;  
And learn to look at all things,  
With a sort of mental squint.”

(Lewis Carroll)

Welcome to this world, baby! Are you hungry? You have probably heard this some time ago. And now you are able to read it (you know what "to read" means, right?). I bet you are starving and you may find this recipe book nutritious, but please do not consume it literally! Stop! Why do these scribbles have the right to recommend something to you? Why not, on the other hand? Yes, it might be handy for you, as well as pointless. Before you find this manual full of rituals dull, please exhale all your preconceptions and take a deep bite of awareness!

Research will be conducted in the head of the author, but the visible part is presented as combinations of these signs, which originated long time ago, even longer than the author's lifetime. They are gathered into long lines with other signs. Or short. Particularly, these ones are from English language and, if you can comprehend, mean you learned the language and you are not blind, as well. Yes, you were not born with this knowledge; at least at the time this text was composed it was not possible.

Some strangers brought you to this world, without asking, worth to mention. It's not even a world, first people (where do they come from is also a question that we will actively ignore later) agreed to call the environment (space, caves, open air) with sequences of sounds that

they called words, which they also negotiated. As it was not at the same time and space (let us blame technology, shall we?), it turned out a bit inconvenient for the people who were born afterwards. Well, you have just started to read this text and questions are multiplying with every line. Actually, the goal of this work is to show the diversity of “correct” answers. The author’s opinion might be controversial or flaky, differ from the mainstream or any other stream.

The journey will begin way before the author’s era, then we proceed to the intestines and serve brains as a cognition course, painful mousse will wait for you for the dessert and mass culture espresso hopefully shakes the reader a bit.

The idea of this work is questioning the conventional order and regular view on concepts, social constructs (actually, just constructs is enough, because they can be produced only inside societies) to analyze their power and stereotypical thinking. Additionally, the author will contemplate on everything that he or she (there is no agreement so far) will come across. In this work the author is supposed to express his/her (or other genders) opinion and be warned – the author will do this. To prove the point (the disagreement is the major part of the work) the author will use quotes from all the printed media that was possible to find. Books and journals are credible sources, right? The quotes from movies are not credible, because they are considered to be entertainment and art, not science; though the author might nevertheless quote some.

You will encounter the terms that will not be defined and it seems to be one of the difficulties in the work. It is impossible to define every term we use: from one point – it is exactly what should be done and from other it is an endless justification that will swirl this quite chaotic narration to even more hectic flow. Not to be restrained by personal views we turn to the most common or repetitive definitions, but you will see later that some power is involved in this formation of beliefs. We will try to bring up the alternative views and clarifications on every relevant point we can though.

It is advised to enjoy and let the content penetrate inside the reader on whatever level of comprehension.

## CAUTION

The title of the work may seem familiar, although it does not mean you experienced the content already.

The base for all our recipes is a secret invisible component – unsureness. Shsss! We, humans, do not exactly know what it is, but we know it is present everywhere. We do not advise any destructive actions in order to exclude this integrant piece either. Our main enemy is simplification that we find quite resourceful to make our friend. We need the ground to plant ourselves and grow, and that is why we stick to the simplest, common solutions. We expand and get stronger, and our belief system, according to which we navigate, becomes our stem and roots, and our ideas flourish as flowers. We choose what to believe in and then follow our choice. The mechanism how we develop sticky seeds and thorns will be discussed here, as well as power issues that we use and are being speculated by. You will meet a lot of metaphors connected to digestion and intestines, which perfectly reflect the matter of our nature.

The purpose is to raise the awareness of the diet for better or for worse, but to progress hopefully. To be as clear as possible and share the ideas of the author, the recipes will be as far away as possible from all the “ISMS” and morality - those ingredients are explosive, although we already prepared to have a mess. This work is not in competition with the entire intellectual heritage, philosophy schools or intellectual property like commandments.

To conclude, this thesis is full of traditional references, written in a "common" language and the author feels strong pain when uses the same instruments to share the ideas trying to be inventive, though. So, if you look at this text only from your perspective, which is familiar and as close to you as your skin – you might find this work abstract, or out of the context. Try to enter the alternative views, or rather let them to enter you. Do not discard the illustrative materials or recipes, which seem absurd for you.

What do we do on a daily basis? We consume. We digest. Not only nutrition, also information. We are supposed to eat every day and have at least two meals per day. Our relations with food is constant and it has always been like that. The way we saturate our bodies and interact with others, the way we swallow books, the way insults can get bitter,

the way we can get a stomachache from anxiety all can be expressed via the metaphor of food consumption (Appendix 1).

This work resembles a cookbook. Cookbooks can be seen as a source of collective knowledge, the first religion with millions of followers (the first tribal communities were not that large, as we know, but the followers naturally grew in order to pass the knowledge to the next generations). Cookbook appeared to be a very natural format to preserve the knowledge and the history of cookbooks is the history itself. The evolution of cookbooks started from one of the first well-known manuscripts – The Apicius manuscript, which was a collection of Roman cookery recipes. The book has been reprinted for centuries in Latin and finally was translated into English and published in 1932 in order to be “The important addition to our knowledge of the ancients - for our popular notions about their table are entirely erroneous and are in need of revision” (Apicius 1977, xi). Varying in specialties and restrictions, differentiating from culture to culture cookbooks are reflecting the daily life and its ideology. Also the target audience is mostly women and gender issues were always present there with time the gist changed along with the shift in social structure from “how to be a good wife and serve diligently” to “how save time and not be seen as a servant” (Dawson 1594), (Bracken 1960)).

We will investigate how the knowledge is created and conveyed through the recipes as a description of our experience, as a guide, vocabulary.

Art is soaked with contradictions and juxtapositions, and like in poetry words are put together to create a metaphor in visual art. We use out-of-the-box images to create a new meaning. That is why the work is supported by mind games – illustrations, which should be seen as mental exercises. The user is offered to arrange and rearrange, to find his own solutions and test his perspective. There should be a room for imagination and independent thinking since the individual is the only one who defines his universe. There are no right or wrong answers in these misleading quizzes. They were created as analogue collages in order to provide the ground to contemplate on one’s values, viewpoint on the ecological situation, gender inequality, power etc (Appendix 2).

There is no such thing as food – it grows around, on and under the ground – “humans make food out of everything” (Mintz 1986, 3). Then it comes to our tables from all over the world and we do not even know its origin. Sometimes when we are bored we do bother to read the package. Same happens with the words – we use them blindly, without thinking of

the etymology or deeper meaning, same way we fall in to concepts – just picking them up, using some terminology and then already found ourselves following rejuvenize diet or spreading the nonsense social network hype. Bon appetite!



## PRE-COOKING CHAT. FOOD? NEVER HEARD OF IT

Why does the chef choose to talk about food? Importance is hiding in the question. We all are the cooks. At least at some point, when we reach the state of ripeness and mindfulness. Apparently, cooking and eating is not a question of bread and butter, food is much more than survival medium. It spreads and binds every area of our existence, which is why the author uses food as a prism to look at the social structures and visualize the issues which are not connected downright to nutrition.

Let me feed you, and just choke on it! Feeding is around penetration, a delicate topic, where satisfaction and violence meet. It is balancing between hazard of starvation and repletion.

We are surrounded by concepts, not only concept cars, but ideas, which one uses, for profiteering. Food is one of the most dominant (be patient, we will speak about dominance as well) and wide-spread concepts. Food – is there such a thing? We already know that the answer – is no. "Cross-cultural studies of dietary preferences reveal eloquently that the universes that human groups treat matter-of-factly as their "natural environments" are clearly social, symbolically constructed universes. What constitutes "good food" like what constitutes good weather, a good spouse, or a fulfilling life, is a social, not biological matter" (Mintz 1986, 8).

From the biological perspective, human need nutrients. They can enter in whatever form, but people are designed to digest with intestines devices. Nevertheless, it is possible to inject energy from natural sources, windy and sunny pills, so to speak, and let the intestines atrophy (vegan suck - this is the most eco-friendly you can go!) We have to swallow substances and everything we chew becomes food and the whole performance with labels and a gourmet turkey strip show is a knick-knack. Somehow it is not about the act of consuming, humans leave the trace, unless we all drink rainwater and running around naked. Even the clothes made from hemp require destruction. Our presence brings havoc and we are many. Is there something we can do about it? It would not be really human. The most virtuous act in this case is a responsible and mindful consumption, creation and destruction. No matter how tolerant we are – we leave a trace and occupy the space. The question is not how to do it more effectively, but how not to fall into conceptions and build our own misconceptions about the world around us, how to be aware of our choices and their aftermath, how to balance responsibility and suffering, consumption and destruction.

"We adore eating veal, lamb, beef, antelope, pheasant, or grouse, but we don't throw away their "leftovers." We dress in leather and adorn ourselves with feathers. Like the Chinese, we devour duck without wasting a bit; we eat the whole pig, from head to tail; but we get under these animals' skins as well, in their plumage or in their hide. Men in clothing live within the animals they devoured. And the same thing for plants. We eat rice, wheat, apples, the divine eggplant, the tender dandelion; but we also weave silk, linen, cotton; we live within the flora as much as we live within the fauna. We are parasites; thus we clothe ourselves. [...]. We parasite each other and live amidst parasites. Which is more or less a way of saying that they constitute our environment. We live in that black box called the collective; we live by it, on it, and in it" (M. Serres 1982, 10).

Like every other concept, food, is a tool that can be used to manipulate, catalyze cults to join, fight with infidel heretics like raw grass killers. The food concept is easily attached to other social inventions - look how juicy it serves domination! From hunger to obesifying varieties of packages. Food unites and draws people together: "According to the concept of commensality, sharing food has almost magical properties in its ability to turn self-seeking individuals into a collaborative group." (Belasco 2008, 34)

We are a part of everything, literally (on the following pages it is going to be proven from a scientific point of view). And here she is – our sister strawberry on the shelf in a supermarket, where everything is marked, legally poisoned, overpriced, polluting and not very friendly to consumers, especially those battles with cellophane packages, so frustrating! A place that illustrates our dependence – we are cultivated and became completely dependent on packs and manufacturers. Children barely imagine where milk comes from, and adults barely practicing vegiculture and cook (reading a defrosting manual from a package does not count and sorry foodies, you are flawless). Lots of products are gendered – which is ultimate nonsense. How about gendered toilet paper? Transparent non-caloric yogurt for women and double-triple burger with macho-muchacho sauce! All these developments are deeply rooted in history, politics, issues of gender and equality and that is why we would like to plant appetizer seeds and have a closer look at this interrelated mixture.

“For French epicure Brillat-Savarin, we are what we eat – and for Lucretius, we are what we won’t eat. Our tastes are as telling as our distastes.” (Belasco 2008, 1) – you are what you eat became idiomatic expression nowadays and it is the one that should be taken

literally and personally. Warren Belasco brings up variables which are forming the food concept: “Eating entails a host of personal, social, and even global factors that, in their entirety, add up to a complex food system. To sort out these variables, imagine a triangle with one point at the top and two on the bottom. Focus first on the baseline: call the left point “Identity,” the right “Convenience.” And call the apex “Responsibility” (Belasco 2008, 7).

Identity is tied to tradition and culture, convenience to development of technology and mass production and responsibility is a moral aspect. Humans need to eat – let it be our basis. Why do we prefer particular food? Should we be bothered about the price of our meal? Why do we have a cruel capitalistic system now with all the slaughtering and unfair trade? Was it always like that and what is the alternative? “In all, it may be time to bury – or at least complicate – the “We are what we eat” axiom. That food has something to do with personal and social identity may be the best we can do here. And it’s time to get on to the other things that food has much to do with – economics, politics, justice, health, and environment” (Belasco 2008, 53).

Please chew carefully and do not try to answer every question which arises. The thing is that we do not know.

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\* We also do not know what blank is.

The current state of things was developed "naturally" - we came to this point somehow, we do not know: Was it because of human nature or due to the principle of least action? Following that we have to face the current way of being is not sustainable.

“In pursuit of cheap food, people have long invaded, colonized or otherwise dominated another. Such “delocalization” has yielded tasty options for Western consumers, who do not have to feel the “scorchingsun” under which such foods are produced” (Belasco 2008, 83).

Back to the supermarket. Nothing personal, via some abstract anonymous relationships between customers and suppliers we develop the sense of our own self. Sounds scary and utopian, nevertheless families are not in charge of personality growth anymore. Parents share responsibilities with kindergartens, cinemas, schools, universities, doctors, shopping malls, street art etc. Are any of those institutions and entertaining industries responsible for the personal development? Partially, yes, the influence of all of them forms our beliefs and behavioral patterns, directly and indirectly. Ergo we became a global community of consumers and producers. It does not matter how it sounds - as far as no one suffers, but obviously the whole food production is about animal exploitation and mass murder, unfair payments, pollution because of continuous transportation, deterioration of soil and waste of water. What is the alternative?

Two options are suggested by Warren Belasco – the first one is the active implementation of technology to grow more food efficiently: "In food terms, this means that if everyone wants to move up the food chain to a convenience-based diet rich in animal protein, “fresh” produce, prepared meals (whether restaurant or carryout), and other luxuries such as beer, soft drinks, and chocolate, then so be it. The more the merrier. We do not need government (“the national nanny”), nutritionists (“the food police”), or environmentalists (“tree huggers”) to tell us to lighten up. Instead we should be free to pursue our individual tastes and cravings, wherever they lead. Infinite needs can be met by humanity’s infinite creativity, especially if we let markets work. Given the right economic incentives, there will always be someone who will figure out a way to produce more food” (Belasco 2008, 115).

And the other one is the anthropological approach, which suggests to shift to more responsible attitude which would be definitely more pricey: “Thinking deliberately, carefully, responsibly about the consequences of current actions, the conscientious

consumer will want to select products that are green for the environment, fair for workers and producers, and humane for animals. Production of such foods will likely entail fewer inputs of petrochemical energy, but considerably more of the human variety – attention, sweat, care. Mindful of the ecological costs of animal food production, this consumer will want to eat “lower down the food chain,” that is closer to the vegetable sources of calories and protein. This conscious rejection of the perquisites of progress, i.e., the nutrition transition, does not necessarily entail a completely vegetarian diet, however. Rejecting just the grain-fed products of CAFOs, and seeking out range-fed animals will save considerable amounts of fuel, water, and soil” (Belasco 2008, 120). The future will show if any of these solutions will be used in practice.

## CHAPTER 1.

## DAINTY BROTH (ORIGIN OF LIFE AND ITS ORGANIZATION)

Level of proficiency: elementary

Cooking time: eternity

Ingredients: undefined

Before deciding the essence of the dish and figuring out what is a side product of what, stating a broth to be the pre course let us turn to nothingness. It is our starting point for the recipe. We can even claim that it is the main ingredient. Keeping in mind that no one cares, we can dissect nothingness to get to the core, but there is no such. Such a shame that we should satisfy our gnoseological needs, or maybe some of us have ontological cravings, by leftovers from some individuals that dig the air the most part of their lives to state that some time ago it has started. The shrunk stove was built and the tiny pot, which had lots of leaks, apparently, started to boil. Some echoes were spread that only astrophysicist with supernatural power can hear and the best we got from them is that there was an explosion in the kitchen, in the middle of nowhere, and everything that was nothingness became everything. At once we got dinnerware set with motto from L'Internationale anthem: "Major stages in the evolution of the cosmos are summarized in table 1.4, based on the currently favored inflationary model of cosmology (Guth 1997). Some 300,000 years after the Big Bang, the initial primordial explosion, free atomic nuclei and electrons condensed to form matter and the Universe became transparent to light energy (photons). At this point, cosmochemistry became pertinent to nuclear chemistry, to stellar and interstellar chemistry, and, over time, to the origin of life on Earth" (Schopf 2002, 26).

Try to repeat it on Monday evening, boil, stir and let it hitchhike over the mountains to contaminate the land or meet the other afterbouillonians, if you do not believe in a single source of origin. Nothingness cannot be penetrated, chemical elements, which still came out from nowhere, could be more trustful<sup>1</sup>. It is time to add lumps to our chemical stock –

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<sup>1</sup> No-no. We are moving too fast and we will meditate over "trustful" and "truthful" jellos later, might be one of the best starters. We are trying to get as scientific as we can here, but the chaos interferes all the time! In order to keep the mental balance we are going to simplify the propositions.

reconfigured chemicals! Lumps tend to have all kinds of fun that we like. Oh, sorry – those are us! (Not you, but you primitive neighbor). There are more or less 10 criteria that define life – we are not going to discuss them here and complicate it even more (Schopf 2002, 9).

When it comes to living structures, so called organisms, the number of chemical elements is really limited: "Analysis has shown that only eleven elements appear to be approximately constant and predominant in all biological systems. In the human body these constitute 99.9 per cent of the total number of atoms present but just four of them--carbon, oxygen, hydrogen, and nitrogen--correspond to 99 per cent of that total (see Table 1.1). The very large percentages of oxygen and hydrogen arise from the high water content of all living systems. Carbon and nitrogen, next in importance in Table 1.1, together with oxygen and hydrogen, are the basic elements of the organic structures and metabolites of living systems" (J. J. R. Fraústo da Silva 2001, 3). In other words, whatever we are – we are the same atoms and let us bury in piece the idea where we came from. We will not know “for sure”<sup>2</sup>.

After those primitive life formations through the time and theories, adding scrutinized bones and crucification ceremonies to the soup we slowly got to the checkered hype shirts and waterproof mascara on the eyelashes, not as bushy as the infusoria have though. We let you to enjoy the meal! That is all and best we got, folks, we are sorry too.

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<sup>2</sup> Sure - marked by or given to feelings of confident certainty (Meriam Webster 2018). To base our opinion on the most trustful and most common ideas is not a reason to believe in them, it is just easier, plus we have definitions from the old books that still teach us the same way they did hundred years ago.



## CHAPTER 2.

### WHAT DO WE KNOW ABOUT COOKING?

Level of proficiency: communal

Cooking time: eras

Ingredients: mix of cultures

Somehow life appeared on this planet and we all are descendants of its first inhabitants. Today we, reconfigured atoms, continue to pass on the knowledge we gained from the past and constitute our present. Mostly, following the rules that already exist, as was aforementioned already. The globalization and current speed of spreading information – that is what distinguishes us from our ancestors. We all know it. It is even boring to write these sticky words! What is more interesting is how do we organize our life and construct our contemporary society? Why do we follow the routines we have and use the accumulated knowledge?

The first source of knowledge and guidance was provided to people by first religious books (Let's not name them in order not be preconceived). Appeared at a time when people figured out main human needs and traits: greed, jealousy, gluttony, urge for outer appreciation, wish to dominate, get access to forbidden goods or pleasure. The author, lady-cook, is deeply convinced that the main reason for that behavior is the novelty. Novelty as a motivation that stands behind the material needs. Novelty as a power that is opposing biological adaptation. It is pleasurable to pursue the goals, chase satisfaction, but there is already something that is missing. If we are totally and completely satisfied – not likely that we want to repeat that experience exactly as it was again. Try to consume your favorite ice cream every day and monitor how soon your pleasure from it would decrease.

We are walking in a frame of pedestrian lines and bike on the bike roads, it's is like unspoken rule when you are an adult as other tons of rules that are automatically obeyed by most of the people. It is not even routine, more like weeds. Throughout our life we are constantly training to fit the standards and most of our daily actions are done reflexively.

However humans were always attracted to novelty - from the geographical discoveries to interbreeding species, from new sources of food to the variety of chewing gum. Innate craving for novelty serves as a catalyst for action that can lead to a progress or lead to destruction. Also, as we mentioned earlier we cannot state anything univocally and novelty seeking is seen in psychology as a personality trait that can be genetic or correlate with dopamine level: "Similar to drug seeking behavior, there is a growing body of evidence indicating that novelty seeking behavior is mediated by the mesolimbic DA system" (M.T. Bardo 1996).

So to speak novelty can be seen as a disease that disrupts routine behavior. Here in our kitchen we believe that there is no norm and all the labels and categorizations have the same weight because of their imaginary nature. We need to classify in order to navigate, but it does not mean that one disease is better than the other, or that one ideology is more truthful than others. We suggest treating novelty and novelty seeking with respect, because the power of novelty cannot be underestimated.

How do we cook today? We use global network daily, we travel mentally and physically across the world, we mix and match socks and panties. Our lives are busy and polluted not only with rules, but also traditions, cultural codes, etiquette and sales offers. Most of the time we randomly choose the goods we need to sustain and then spice up our existence with products that highlight our personality. Human beings today are not only brothers and sisters or members of the tribe, they are consumers.

Our entire heritage before 20th century was identified by religious and spiritual signs, regalia, artifacts from powerful leaders and events, crafts, armory, art. After our evolution reached the point of no return and global trade stepped into the game along with capitalistic ideology and mass production. Symbols did not fell out of our life, they rather multiplied. Does it applicable to the meaning symbols are carrying? Doubtful.

How tiring is it to live on repeat? We need something else, not only the new label on a package, but also new eco-friendly packages, new tastes and new recipes. We should encourage mindful production and invest energy into creation of new meanings to eliminate purposeless existence and waste of resources.

## CHAPTER 3.

### SOCIAL CONSTRUCTIVISM AND CONSTRUCTIONISM (PRODUCTS OF SOCIETY MADE BY PRODUCTS OF SOCIETY)

Level of proficiency: ideological

Cooking time: depends on the promotion of the concept

Ingredients: minds

We will define the phenomenon of supernatural cooking (social constructs), also known as social constructivism, theory of knowledge, in our own words: social constructs – is a result of natural ability of a human being to rationalize and conceptualize – that comes in a form of powerful mental tools – constructs or concepts – which dissect the environment human inhabit in order to structure it. Social constructs can be used by the governors of the society in order to develop, progress, and manipulate its members. The concepts arise along with the culture. The definition of culture itself is blurry as well: from the material objects and artifacts to ideas and ability of abstract thinking. According to E.B. Taylor it is a combination of objects and phenomena belonging to human species (White 1959). The more radical approach is to talk about culture as an abstract of behavior (A. Kroeber 1952).

Anyway, one may not give a single correct definition of culture. Even if we can track the culture by its material traces, it's impossible to include all its features into one clear definition, as well as functions, specifications and causes of origin. As a starting point we assume that ideas are separated from the physical world and they emerge only because of the humans mind, which is also the point of their origin along with everything non-material. Also it is worth to mention that the cook might be seen as a culturalist standing on the ground that humans are products of their society. We conceptualize, consume, digest, transform and that is how we make sense of our lives. "Our conception of ourselves as thinking beings affects the kind of beings that we are" (Bakhurst 1995, 162).

There are no universal rules, rights or definitions. It's is all framed and reframed perspectives, invented laws and infinite interpretations that earthlings have developed over centuries and continue to pass along. We rather have a collective imagination and believe into common agreements: "Two layers who have never met can nevertheless combine

efforts to defend a complete stranger because they both believe in the existence of laws, justice, human rights – and the money paid out in fees. Yet none of these things exists outside the stories that people invent and tell one another. There are no gods in the universe, no nations, no human rights, no laws and no justice outside the common imagination of human beings" (Harari 2014, 28).

Do you want to know more about the world – check the media, which is always around, and you immediately find yourself tasting constructed cuisine, just pick your flavour: We only have to switch on the television or radio, walk in a city or buy a weekly magazine or daily newspaper to know that this world is constituted by the arrangements of statements, by regimes of signs where the expression is called advertisement/publicity and the expressed constitutes a solicitation, an order which are in themselves valuations, judgments and beliefs about the world, of oneself and others. (Lazzarato 2004, 189)

Let the stew-builder characterize social constructs in her own words: every substance, organism, object and action has names and definitions that were given to it. Even the origin of a creature or phenomenon that is not connected to a man, we describe in languages - artificial systems, which were implemented by humans to communicate.

When we meet a thing we do not know how to use, we label it as unknown first and later categorize it. We might find similar things in the history or other cultures or invent a meaning – when a name and a function are given the construction is completed. The social part is in acceptance of other members of community: Everyone should voluntarily/involuntarily acknowledge the new thing with its title and possibilities of use.

Similar agreements were invented in communities that were not connected and at times when the communication was not possible, which means that social constructs is not a negative term or a virus, rather a reflection of human behavior (greetings, gestures, celebrations).

How the system works and operates as well as norms, laws and regulations of social interactions are artificially invented for the possible benefits of the whole society, sometimes only certain members.

The common agreements exist inside communities and today, if the communities are able to communicate such agreements, became global.

Social constructs may be used to manage people, not only connect (traditions, specialized unions) or classify (honors, ranks, fashion trends). Depending on the ground where it is planted it can grow into a law or trend to and then as a result for someone will be a monetary crop or beneficial in terms of cheap/free labor.

All social constructs were once invented one day by humans, they were not given and could be changed.

Let's put aside material and spiritual, we have some moments in our being when we are conscious and present. To avoid any more misunderstandings we label this variable "I".

"I" interacts with the environment and perceives through one's senses. A stuffed furry fox and a slimy oyster appear exactly like the information that "I" received from them. "I" has an opinion now, but mostly not about them, rather about diversity of our capabilities. "I" processes electrical impulses and decodes it into the information that can be rationalized later. Roughly speaking we trust our distorting apparatus, matter that constitutes us.

That makes the author dazed and thinking: how we have not extinct yet! Not we maybe, but we heard of some who died out from contradictions between biological and social, fights for the power and resources and just from being at variance.

It is known that people have been reflecting from the times they develop the ability and by present times we accumulated some data and discoveries, which we call knowledge (scientific and pseudo-scientific that are still in conflict).

How is it possible to write and state anything worth of? We are surrounded by tons of paper with knowledge that was developed through ages, millions of statements, theories, ideas. Each author thought that he somehow defined the order of things, shed light on existential questions, and solved the problems of some kind. We are saturated of these mutilated notions.

We are developing us in a society and becoming its product, chaotically absorbing random information until we face some statements that consume us, make us neutral to other movements or put it other way, until we are convinced and become dedicated followers of the idea.

And this is the point where the river of social constructivism flows into the sea of social constructionism (also theory of knowledge) – social concepts, or put in our cooking terms,

our pumpkin head being already a social product, oh, no our children are exceptionally brilliant eggheads, well, when our egghead development fully reaches the society (we can mark it is as legal right to vote or to drink alcohol, or by cuts or tear of some body parts) and constructs it along with others. This is pretty much a vicious circle: we amazed by the originality, phenomena of revolution and “new” genuine knowledge (if it is even possible to state this and use the word “new”) that arises from time to time when the way we are infected by the concepts since the very beginning of our beings and which are obeyed and reinforced by us later.

That variable “I” we mentioned before internalize the experience and socialize: “Our concept of internalization recognizes unique human minds that owe their existence to and are inextricably intertwined with social, historical, cultural, and material processes (including brain activities). Internalization is conceived of as a representational activity, a process that occurs simultaneously in social practice and in the human brain/mind” (P. K. Smith 2000, 6). And now it is the right time to meet implementators of the both theories. Peter Berger and Thomas Luckmann were the first ones who “officially” used the term social construction of reality: “The basic contentions of the argument of this book are implicit in its title and sub-title, namely, that reality is socially constructed and that the sociology of knowledge must analyse the process in which this occurs” (Berger 1967, 13).

Lev Vygotsky and Jean Piaget contributed to the learning processes in a social constructivism perspective: “Piagetian constructivism is aligned with an emphasis on education for individual cognitive development while forms of Vygotskian constructivism are aligned with an emphasis on education for social transformation” (Vadeboncoeur 1997, 15).

In our view we can blend them together or see them as synonymous, not equivalent. In short both social constructivism and constructionism are about man and epistemology – “how?”, “what for?” and “why like that?”

We choose our sooth, stick to it and defend it passionately, sometimes fanatically. Because we made the notion ours, possessed it and it reflects ourselves becoming a part of our identity and definition. Thus we tolerate other systems, not all the time successfully though, often we attack morally or even physicality other believers and in an attempt to convert them into the “right” movement.

Omitting the arguing and comparing different philosophical and psychological theories as much as we can, we will try to formulate flavorings for the well known recipes as well as present our versions of recipes.

Don't get us wrong - just stating, we know that we all sick enough to be objective, rational and reasonable and "God forbid" us to operate with facts (that don't even exist, easily fabricated and float around until they fit the circumstances).

We know for sure (see the blurry definition in the beginning of the text) that we are unsure about everything. Everything that can be imagined in material world and human relations are far more abstract and subjective. Do you want us something to declare - we do - there is no absolute objective.

Again, whatever one shares: It will be a point of view, combination of many others, controversial narration (not for us, but for you), mix of approaches and just random suggestions that came to our mind out of nowhere - we cannot trace them. It is too imaginary and abstract. We are desperate and we would like to share our cravings.

## CHAPTER 4.

### IMAGINARY LEVELS OF IMAGINARY CONCEPTS

Level of proficiency: hard to imagine

Cooking time: up to date

Ingredients: labels to mark

Labels that we pick up from the social dusty air and put on the colleagues and relatives, even ourselves, are all about the levels of constructs. Blue collar, nerd and a volunteer who fights for the rights of seals - we know what is inside these concepts. Basically, we know these concepts as stereotypes, representative masks with attributes.

Yuval Noah Harari in the book *Sapiens* names 3 factors that prevent people from realizing that "the order organizing their lives exists only in their imagination" (Harari 2014, 113):

1. "The imagined order embedded in the material world" – individualism and privacy we have in our houses.
2. "The imagined order shapes our desires" – how romantic myth is woven into reality of consumerism where experiences are available on the market.
3. "The imagined order is inter-subjective" – beliefs that are shared between many individuals, agreements like "dollar" or "human rights" gain more power with the growing network of followers.

We suggest 4 levels of constructs, which can range them by degree of insane creativity that was applied by no one and everyone who did them. With the raise of the level the complexity of construction grows. Let's build up our layered dish:

1. "Mouthwatering pate". Language and other mental constructs, which we use to build up the culture. Symbols, numbers, systems that were invented to communicate and signify.
2. "Gravitation gravy". Laws of natural sciences - you know force of friction and other stuff. Laws that exist and work, the act of constitution here is not the function of the law itself, but the titles we name it, the signs we use to articulate it in mathematics or physics



or whatever, as usual. Somehow, we acknowledged that some laws exist naturally without us, it took us some time to discover and we are still digging the ground and running after the electron for examination. This level refers to the Ian Hacking's "indifference" classification: "Our knowledge about quarks affects quarks, but not because they become aware of what we know, and act accordingly. What name shall we give to classifications like that? Too much philosophy has been built into the epithet 'natural kind.'" All I want is a contrast to interactive kinds. Indifferent will do. The classification "quark" is indifferent in the sense that calling a quark a quark makes no difference to the quark" (Hacking 2000, 105)

Also such notions as "hierarchy" - not an object, much closer to natural laws as inborn qualities. The way we position ourselves in a society and ready to get to power, own and rule, or maybe we much more interested in obtaining a passive role. Well, same works for notions like "libido" or whatever other natural hungers we have.

3. "Knickknack". Third level includes something that exists as an object. Here the construction may be applied directly as we can apply selection, breeding or eugenics. Still, there is a reference in a material world, not just the title. Constructs that have a reference to a physical thing fit this. This level required only use of language. "Amhu"- see, how I just add another title of a carrot and already spreading it to you. Take a mental note and next time you will see a carrot – remember about the alternative, "Amhu" is a fine addition to your salad and won't cause any addiction!

4. "Lumping Stew" is what the fourth level feels like. We are ready to mention virtues: "peace", "justice", "truth" and "working week", with help of Ian Hacking who mentions 3 categories of social constructs, while calling these elevator words: "Three distinguishable are said to be socially constructed. The resulted divisions are so general and so fuzzy at the edges that felicitous names do not come to hand. In addition to "objects" and "ideas" we need to take note of a group of words that arise by what Quine calls semantic ascent: truth, facts, reality. Since there is no common way of grouping these words, I call them elevator words, for in philosophical discussions they raise the level of discourse. (Hacking 2000, 21).

We can describe them as constructs that are connected to ethic, moral obligations, politics and power. Having the essences of the previous level these are manipulated as well and not quantifiable. They are all of an immaterial nature. As others they change as fashion trends

and stuck in the minds as idealistic notions, because they do not really fit the reality, some people claim that they existed sometime “before”, never in the current years.

Such abstractions as "week" or "patriotism" fit this greasy mess too. Person as a unit prescribed to operate in a special way to be in line with the goodness - work on Monday, have children, shave or pay a tax for a TV.

Constructs of this level are designed in details, like manuals or laws. They are the ones that are taken for granted, inseparable from daily life. Stereotypes are perfect illustration of the constructs of this level.

Here, on the top, we can also meet the constructions of the highest purity – like "stress" that became an issue only when it was "reinvented" by modern media in order to create more hustle about anxiety and make more money with the speculations on a candy bar that can release the stress. It was bothering people as any other physical or mental inconvenience before they become aware of the "real" problem. Now it is such a concern for ones and a source of profit for others. These kinds of constructions are the most brilliant and deserve respect for the effect they have on the minds.

On which level for example does the internet belongs to? It is not material per se, but it is visible on the screen, can also be printed out. The internet itself is not a social construct, it is a product of mental activity and a tool. The idea of "unlimited freedom" and connection was socially constructed around it, which can be attributed to the fourth category. Although, global network allows connecting different parts of the world almost immediately, it does not mean that the connection and access to it cannot be banned by the random government when all the freedom vanishes before it is transported through the cable or wirelessly. Also, the ruling power can limit the access down to the national area only or forbid anonymity in the network.

## CHAPTER 5.

### SOCIETY AS A HUMAN BEING

Level of proficiency: institutions

Cooking time: legally regulated

Ingredients: private and public matter

Let us finally fall into indulgence of propositions!

Our perspective on social constructs is peaceful, not passive though. We invented tools and objects, named ways of interactions and now are covered with labels. Nevertheless, it is always the strongest idea (not always a perfect one, just valid) that had been rooted and flourished. As we do in our own choices – for some reasons we do what we do, even it is not the best option, we see "a decision", with help of our experiences and traumas make it "the decision" and the only possible. The same logic applies to social constructs – they are somehow around. We are capable of changing every single one – rename, restructure, and reinvent if needed or beneficial to us.

Elaborating on the mechanism of creating social constructs and our own choices we want to project human functioning to functioning of society.

Philosopher, antropologist, sociologist and all possible luminary in one person – Herbert Spencer was the first one who saw the society as an organism and stated that the development of the society happened as an evolution from homogeneous to heterogeneous matter, from simple to complex structures: "It is settled beyond dispute that organic evolution consists in a change from the homogeneous to the heterogeneous. Now I propose in the first place to show, that this law of organic evolution is the law of all evolution. Whether it be in the development of the Earth, in the development of Life upon its surface, in the development of Society, of Government, of Manufactures, of Commerce, of Language, Literature, Science, Art, this same advance from the simple to the complex, through successive differentiations, holds uniformly" (Spencer 2009, 148). Of course the most heterogeneous creature is a man who is the most complex in its nature, due to which humans were able to pollute the planet with themselves.

Mostly, we can observe that the driving force for the social changes came from growth of population that required differentiation in occupation and restricting tools to maintain the order. The first one of those was religion: "Very early, however, in the process of social evolution, we find an incipient differentiation between the governing and the governed. Some kind of chieftainship seems coeval with the first advance from the state of separate wandering families to that of a nomadic tribe. The authority of the strongest makes itself felt among a body of savages, as in a herd of animals, or a posse of schoolboys. (...) Gradually, as the tribe progresses, the contrast between the governing and the governed grows more decided. Supreme power becomes hereditary in one family ; the head of that family, ceasing to provide for his own wants, is served by others ; and he begins to assume the sole office of ruling. At the same time there has been arising a co-ordinate species of government —that of Religion" (Spencer 2009, 158).

Apart from religion there was a development of rational powerful tools like intricate political system with governmental institutions."And at the same time there is developed a highly complex aggregation of customs, manners, and temporary fashions, enforced by society at large, and serving to control those minor transactions between man and man which are not regulated by civil and religious law" (Spencer 2009, 160).

Now, we have what we have and maybe it was the only possible way of social organisation. To introduce new ideas and fix the system in whatever way (to improve the environmental situation or to protect vulnerable segments of the population or give the right to vote to women in some countries) is not beneficial for the ones who already rule. The system is rigid and conform – the lifestyle guidelines are provided to the citizens, depending on the country the trend can be different, but it is all served, awaiting to be consumed and shape one from inside.

Idea of seeing society as a social organism confronts idea of individualism:

"Social organisms are simply the next step in our progression from spirits and gods, to the aether, to cultural mores and memes, as identification of what shapes our lives. Perhaps the hurdle of accepting social organisms is that they suggest a potential loss of individual identity. While more a philosophical question than a scientific question, how are we individuals if we are components of a higher organism, is one of the most challenging parts of social organism theory to address" (O'Neill 2018, 6).

Yes, we forgot that we are individuals, but we are still products of society and also very dependant on each other, so one can count oneself as whatever single item or independent unit it is still what it is.

Society as an organism was also seen by functionalists, who were influenced by Herbert Spencer, they refer to the comparison of institutions to human organs: "There is the same order of relationship between roles and functions relative to the system in social systems, as there is between organs and functions in the organism" (Parsons 1991, 78).

Our approach takes this analogy further – all the processes taking place in the lifetime of a human being may be seen in 4 stages:

1. Conceptualization – from the habitualization and cognition to research and creativity.
2. Consumption – biological, emotional and mental consumption.
3. Digestion – internationalization and adaptation for the self and community.
4. Transformation – adaptation, recreation, design and redesign of the matter, environment, notions.

All processes are natural and consciously and unconsciously running by us and inside of us, humans. Now we are ready to proceed to a vicious circle blending process – how grinded generations are spreading the molding powder dust to fertilize fresh sprouts and how the sprouts became shaped in their development and ready to form their offspring.

## CHAPTER 6.

### CHAOTIC REGULATING RECIPES

#### 6.1. Generalizing powder on a communal pie

Level of proficiency: influential dilettante

Cooking time: throughout the history

Ingredients: all visible and invisible matter

Instructions: no one knows

As another mental exercise, which is suppose to help us to illustrate our idea about power of generalization let us imagine take 10 pineapples – the first thing after grammar of a language is arithmetic that we are taught in order to be formatted for the society. Agreed on the numbers and its titles we cannot have misguiding operations. Ten is ten. Somehow, pineapple is pineapple. Despite the language we use, we can refer to “10” globally showing the fingers of both hands (if we have them) that we seemed to count after inventing the numbers. Numbers don’t have such characteristics as pineapples and their use is straightforward – to count. Numbers and pineapples are both intellectual products and socially constructed (numbers, according to our classification would be in the first category as a mental construct and a pineapple in a third one as an object), but there is a bit difference between them. First, numbers are mental concepts only and pineapples do exist in a sense that we can find an object that we attributed to be a pineapple. Second, use of pineapples is variable – they can be consumed or can be used as a target for shooting, can be a dried decoration, so the characteristics of size, shape and color matters; also taste (according to some random agent). Third, which measurement system will we use to determine parameters? Let us focus on the color. A color which is similar to a natural object? A color form computer system code? A color from natural phenomena – like fire? A color from memories of another random agent?

What colors? What pineapples? Visually impaired people are not able to join our discussion properly. If you see only blurry shades you most likely are not able to share the common opinion or the opinion of a majority.

In order to find an agreement we suggest generalization. It is impersonality and inaccuracy that allows everyone to relate and personalize the “general” color by wrapping it into an individual peculiar cover, which correlates with private experiences, memories and physical abilities of senses.

We are not able to communicate our unique subjective reality or on its basis, even that it was constructed from the common elements. We desperately need these generalizations, as we need vocabularies and interpreters. It is the only way to reach a consensus (dig the etymology if you are a fan of Latin).

## 6.2.Honest jello (perception)

Level of proficiency: depends on self-confidence

Cooking time: the first quarter of life is mandatory, extra time – optional.

Ingredients: experience, tradition, body, powerful structures

Ready to tremble? It will not be as transparent and crystal as you wish – the recipe is one of the most relative. What do we believe in and how do we define words, events, preserve and store? On the other hand there is no need to answer – at some point we believe in what we want, the thing is that our knowledge can be constructed by us individually, although in practice we build it with experience and with help of others.

We never cook in a sterile environment – it has been contaminated since conceiving.

The strangers that decided to commit to grow us, are the first ones who translate their wisdom to us. Whatever sort of wicked information it is – it becomes a starting point for us, truth if you want. It’s just another word with blurry definition and relative use.

Experimenting and doubting self and others we need to remind you not to forget to put the jello under the social pressure, to shape the knowledge, while it is still jelly. It is extremely

important to acknowledge that we are conformal. Conformity and power of social pressure were always present on the table, but experiments by psychologist Solomon Asch made them visible. "Granting the great power of groups, may we simply conclude that they can induce persons to shift their decisions and convictions in almost any desired direction, that they can prompt us to call true what we yesterday deemed false, that they can make us invest the identical action with the aura of Tightness or with the stigma of grotesqueness and malice?" (Asch 1956, 2). In short – yes. Experimental data shows how easily people are affected and able to change their opinion in order to adjust to the majority, even to the degree of betraying themselves and defining the point they do not believe in. Nevertheless social phenomena cannot be stated univocally.

Later, basing on the Asch's work, a series of experiments Valeria Muchina (Sobolev 1971) was conducted that immediately attracted attention of the Soviet Union government – it is not a recipe, it is a package of instant mug-meal! As social animals we interact all the time with others. Gathering the majority of information from our sight, we trust in what we see, forgetting how easily the image can be manipulated only by cropping or adding the title, without even been deformed. People with impaired vision use other sensorial abilities to navigate and thus cannot be the victims of visual speculations like advertisement tricks. Moreover, we should keep in mind that the mind is not really a clockwork – human memory is selective, unreliable and on top of that people are able to remember episodes which never happened (Schacter 2001).

Famous Irish philosopher George Berkley says that everything is perceived by someone and, if there is no any human, there is a spirit that observers everything. Some truths are so close to the mind, and so obvious that as soon as you open your eyes you will see them. Here is an important truth of that kind:

"All the choir of heaven and furniture of the earth, in a word all those bodies that compose the mighty structure of the world, have no existence outside a mind; for them to exist is for them to be perceived or known; consequently so long as they aren't actually perceived by (i.e. don't exist in the mind of) myself or any other created spirit, they must either have no existence at all or else exist in the mind of some eternal spirit; because it makes no sense—and involves all the absurdity of abstraction—to attribute to any such thing an existence independent of a spirit" (G. Berkeley 2003, 12).



Elaborating on this idea, the cook came to the thought that in our present time we are perceived by the others, the big eye, and society. Adopting Berkeley we can say “eternal invisible mind” The existence of matter, or unperceived bodies, has been the main support not only of atheists and fatalists but also of idolatry in all its various forms. If men would only consider that the sun, moon, and stars, and every other object of the senses are nothing but sensations in their minds, having no existence except in being perceived, no doubt they would never fall down and worship their own ideas! Rather, they would do homage to ‘God’, that eternal invisible mind that produces and sustains all things, that observes everything (G. Berkeley 2003, 37). It does, indeed, as well as it twists the situations and twists from its perspective. In short we can name it an era of luxurious disposable plates, obsessive consumption.

Back to the mechanism of interaction: we are observed and being motivated by the media, especially social media, to be observed. We become invisible if we are not liked, defined and licked with precious saliva of our peers, fellows and foes. Evidently, our values are the basis our actions (from biological to moral satisfaction) and this hidden observer today is the motivation for us to present ourselves to it. Sacrifice, if you like.

Also Berkeley’s conception of perception perfectly suits our enlightening purposes. “If real fire is very different from the idea of fire, so also is the real pain that comes from it very different from the idea of that pain; but nobody will maintain that real pain could possibly exist in an unperceiving thing, or outside the mind, any more than the idea of it can” (G. Berkeley 2003, 21).

Interaction is obviously involves the body. According to the existentialism of Maurice Merleau-Ponty the world is experienced through the body: "The body is the vehicle of being in the world, and having a body is, for a living creature, to be intervolved in a definite environment, to identify oneself with certain projects and be continually committed to them" (M. Merleau-Ponty 2002, 94).

He was researching a constitution of meaning and gave the primary role of understanding the life to perception. "All knowledge takes its place within the horizons opened up by perception" (M. Merleau-Ponty 2002, 241). What do we feel and how do we feel forms our point of view. In this sense pain mirrors "reality" and it is not so relative, when one feels it – there is no need to believe in it. “Thanks God” that humans invented pills to numb themselves.

Applying this logic to the social constructs, we should rename our labels to eliminate their disturbances. On a scale of renaming a “problem” into a “task” it might work. Try it yourself with “war” or “cancer”. Although euphemisms and reformulation help us to overcome traumas and serves therapeutic purposes.

### 6.3. Taco shells of visible with linguini garnish or how we cook what we see

Level of proficiency: fluctuating

Cooking time: non-stop

Ingredients: numerous symbols

It is supposed to be the first course, but due to the slow development of cookers it is served randomly and only announced after being finished. First, it has to be acknowledged and then you can enjoy the course. Today, there are plenty of previous recipes that fulfill the basic individual needs and inventions might seem excessive or even offensive to the traditional ones.

As we mentioned before social development is all about thickening and language is not an exception. From single whoop it evolved into the structured speech: "In the gradual multiplication of parts of speech out of these primary ones – in the differentiation of verbs into active and passive, of nouns into abstract and concrete – in the rise of distinctions of mood, tense, person, of number and case – in the formation of auxiliary verbs, of adjectives, adverbs, pronouns, prepositions, articles – in the divergence of those orders, genera, species, and varieties of parts of speech by which civilized races express minute modifications of meaning – we see a change from the homogeneous to the heterogeneous" (Spencer 2009, 162).

After centuries people agreed on several languages and learned how to translate from one to another, because the languages, mostly, operate with the same meanings or actions. Some people occurred to be more inventive and sensitive and created words that encapsulate sequences or particular states of body or mind. Anyway, special people, who

entitled to have the power, add new words to the glossaries from time to time and the others agree. Usually it is linked with the development of new technologies or activities.

Do we really care how to label the environment around us? Does it change the conditions we live in? Should we undo or edit the titles? Everything is possible in theory and isolated conditions, it can be one of that experiments that entertains sociologists or anthropologists.

The movie "Dogtooth" (Lanthimos 2009) illustrates how things can be different even at a scale of one family, secluded to be fair. A "zombie" can be found on a field as a flower, "pussy" can be switched off, as the word was assigned to a big lamp. The language was the same for everyone in the movie, but the interpretation in one family was alternative, which was enough to perceive the world differently, not only apply the other names to the objects.

#### 6.4. Salad with low-fat dressing – gender

Level of proficiency: ignorant

Cooking time: more than enough

Ingredients: sex, love and domination

We just gently touched the nutritious matter and it is not hard to imagine how tangled is the social structure when the only food is so troublesome. We cannot stop at this point and eager to twist the knife and talk about more complex and abstract concepts, also the concepts in general in order to confuse the reader as much as we can and hopefully stomach for mindful personal perspective.

Ladies and gentleman, let us taste a bit of gender, which is the division we encounter from the very childhood on a small scale political level – family, the mini state the body politic we are born in and build up. Ritual and sacred food has always been present since the tribal times of – initiations, celebrations and others like "no-crunching-with-chips" at a funeral. It seems that gendered food leads to a new food taboos and that is the surrealistic bullshit – the one's stomach does not distinguish how much of the masculine products you eat, so boys – do not be shy to grab a raspberry soufflé next time at a buffet. Then, dear onion

readers, we have to peel down to the marketing strategies and advertisements that are perfectly designed to flatter women. No surprise that diets and food disorders flourish among females from the adolescence. All this are the consequences of ideologies and brainwash. Men being assessed by their achievements and personality, so they are allowed to be in a shape of meatballs (some lack eggs and therefore fall apart).

There is nothing wrong with masculinity and femininity itself, men and women are simply not equal. When it comes to food, it is about sustenance and we need to separate what we eat from our identities. Are you guys reinforcing your gender by eating asparagus? Do you feel more legitimate eating bloody pigeons or whatever you hunted for? (And girls, to be honest, have you ever judged a male for a glass of rose?)

Speaking about hunting and those days when men hunted and women polished delish roots and seasoned rotten shells with rosemary. There are opinions about this pattern, which is stereotypically haunting us today – that inequality has spread only with the advent of agriculture when goods started to accumulate and men took over the power of storage and selling (Devlin 2015). Anyway, the author was born a bit later cavemen era, in a supermarket-sapiens and homo-shelf age that is digging from an overhyped cartonnage and we are dealing with problems in packages, which appear to us nowadays.

Also, natural composition is often blamed for oppression, there is more testosterone in men, which contributes to competition and strive to dominate, (although, not the aggression, it cannot be justified by hormones (A. Mazur 1998).

Letting go biological inequality, which is not only between the sexes, but between all the species, let's proceed with the cultural phenomena from wearing a purdah, women rights, unequal wages, to the censoring of nipples in social networks (which is accidentally connected to feeding, does it cause a subconscious discomfort for gentlemen of a key positions in the media?). In food production women are not in control as well, more like in charge of wrapping oranges and rolling the tea leafs, operating on the lowest levels of the chain. Another "traditionally" presumed feminine role is to serve – women expected to nourish members of their families daily, but not professionally being chefs (P. Allen 2007).

Let's not forget that we are talking about a refined western context, where the concepts proliferate well and multiply in minds. Until now, there are tribes, traditional societies, the

eastern and other mentalities, but the woman is at a subordinated position everywhere to some extent.

Food was always a tool of connection, establishment of power relations between the sexes and communities. In a whole-grain sense, food is a source of energy, literally power; political slice shows that hunger is a sign of powerlessness. Whatever men want – it all comes to power. That's why we should canonize the banana. First, it is always erected, expected to be sucked on, sophisticated enough. Then, according to the author's anonymous survey it is the most popular fruit men associate themselves with; there are cucumbers and even mango though. That's how we build hierarchy in the fruit basket – no place for tender peaches or plum wussies. Unreliable survey and misleading personal experience show how archetypical hunting roars and the testosterone flavor of saliva drive himbos. Particularly, we are talking about large individuals – "How am I supposed to be an authority?". "At first, you do not consume a meal that I provide, then you don't let me to consume you?" To be fair, we are aware of the stereotype of obsessive females (grandmas are the most distilled examples), who are obsessively willing to feed their family members, lovers and pets, stuffing them to death. The reason behind is the search for affection and approval, not domination. In theory, we have egalitarian societies, in reality respect in gender relations starts from the first date. The respondents has shown that they are not comfortable with a picky lady who eats sparingly and want to share a bill, may be offended if the girl is not satiated, find beddable more likely those who will allow man to pay for the dinner, real man, of course. It's totally nuts! By the way should we kick them?

We constitute ourselves from mental and physical consumption in general, but in particular it is all messy, contradictory and confusing. Sometimes we want to confirm our identity farcing ourselves with symbolic food, other time we resist customs and norms, heal or self harm, ourselves with edible matter. In this omnium-gatherum there is one certain thing that nowadays we have a choice. The choice of our diet and our behavior.

## CHAPTER 7.

### STICKY COOKIES (STEREOTYPES, CONCEPTS AND THEIR POWER)

Level of proficiency: beneficial

Cooking time: until trendy

Ingredients: well-being

In this recipe we are going to mention the term "happiness", but we are going to call this weird substance "well-being". In order to be able to construct and deconstruct the meaning we should operate with least possible abstractions as possible. Happiness is already very sticky enough to stuck in it thoughtlessly. Well-being is a bit better, we can refer to the process of being and contemplate on how well it supposed to be. Or not well. Actually, we have no idea..., gladly, we already agreed not to touch ethics. Let us settle on the point that every being naturally aims to live, stay save and satiated as a part of the embedded deal that was not discussed with it.

We are inventive and creative and this is reflected in our societies! We create concepts all the time, furthermore, we implement them constantly! There is nothing wrong with that, no one died from that, oh, no, sorry – have you heard of a slavery concept? Or racism? There are a lot more cruel ones that "influenced" many people. Today, basically all the activities are commercialized and serve capitalists. Mass production needs extra justification, because selling only goods is not enough, today, we are sold "love", "happiness", "friends": "We are, in other words, faced with a form of capitalist accumulation that is no longer only based on the exploitation of labour in the industrial sense, but also on that of knowledge, life, health, leisure, culture, etc. What organizations produce and sell not only includes material or immaterial goods, but also forms of communication, standards of socialisation, perception, education, housing, transportation etc." (Lazzarato 2004, 205).

Nowadays it is not only about fabrication at the assembly line, the system evolved to cooperation and we are facing the production on a new level: "Cooperation between minds, unlike cooperation in the Smithian and Marxian factory, produces public, collective or common goods: knowledge, language, science, culture, art, information, forms of life, relations with oneself, others and the world etc." (Lazzarato 2004, 199). What would be the

next step if we already ready paying monthly fee for the ready-made life package, which is of course tailored for ones needs?

We are not going to quote dead ancient people here, for Zeus` sake, let us not do that! We know that among some Greek vases and clipped stones left as the heritage, there were some mumblings about happiness. No any registered output left from Aristotle, but people for some reason believe that the eudemonism goes back to his lifetime period. Anyhow, we got the world "eudemonism" – it is considered to be an ethical doctrine in which the basis of human behavior is seen in the achievement of happiness. Morality again?

We rather gladly turn to the physically existing source – the work of Ludwig Feuerbach "Eudaimonism" (Feuerbach 1995) where he talks about will, love for life, self protection instinct and striving for happiness. Noteworthy is that he defines happiness as a normal healthy state in which a being can satisfy his needs and aspirations pertaining to his essence and life. Thus, we can "translate" as a homeostasis and the concept that is actively propagated by those who benefit from it. Interestingly, we have here aspirations concerning the essence of being, not only physical needs.

We put aside a question about human essence, but we offer you a chance to contemplate on your own essence in case every human being have a different one. What your essence predispose you for? In short a bee is for a honey, a manager is for a chair. Before we talk about well-being factors, let us underline that happiness is a concept of fourth level, the most complex and fabricated one.

The concept, that today exploited, sold, reconciled by positive psychology, marketing etc. There is no such fruit as "happiness", there is no morning moisture condensation with the this title either, so that it would appear in the weather forecasts that one could say – look out the window, there is such a mysterious happiness today, or "dear passengers, the flight is delayed due to too dense happiness". Wait a minute; do not we (humans or who the reader considers him/her/itself to be) create titles for all the matters by ourselves? Or was it already done before us by previous generations, still humans? We could have assigned happiness to a rabbit. "Look, honey, there is an Easter happiness in the garden", makes sense, right? We already reviewed the language issues before and let us get back to the market – everything we might need and even more is on the market – the services that can satisfy our biological needs, natural cravings for safety and care and fulfill aspirations to be respected and stand out. We need to learn how to distinguish between labels and

relationships that will make us content, not to trade money (which is a concept of the last fourth level too and exists only because everyone believes in it) for feelings. Narrations? Again? Well, in order to avoid all the hassle about real and fake "love", let us exclude all these vague and expressive notions from our lexicon and mind. We rather suggest defined values.

As we know everything can be a value – it should be only, attention here, magically stated! Or declared to the self in whatever form. Knowing the values we can act according to them. What defines our actions – values or concepts? If the values are health, water, food, light and the concepts are happiness and popularity?

What do you choose – happiness or health? (You might think that health is happiness, but still if you need to choose between them). It is obviously health, right? Good choice! You know that health is not in the propaganda, because it is more profitable to cure people from hamburger aftermaths' than prevent diabetes or obesity. To be fair, such speculation is also valuable for someone. Another question – what do you choose an apple or an ice-cream? I bet that an ice-cream or any other treat or indulgence (if it is (self)prohibited it is even more desirable) if you are not aware of your values, which is health in this example.

Can we turn our example a bit and shift our perspective – how do we know that "health" is a peaceful and useful construct? We do not know that, it is still a label for us that can be considered in various ways, but we do believe in pain, which was mentioned before, especially our own. Unbearable pain is a feeling number one, we can give it funny and cheerful names, but the feeling still remains the same – bursting and nagging. If you are looking for a starting point, the truth (with capital "T" or not), the objectivity or the fact – is the pain. Values are closer to needs and constructs are closer to instructions and regulations. Pee comes first; we do not need a golden lavatory pan around. Let us continue along with pain as a reference point and natural needs.

Social constructs can turn to metastatic poisonous trends and politics, but not necessarily, depend on intentions. As every invention, social constructs can be dangerous and turned into a weapon; following the same logic an overdose of chocolate can kill too.

All the constructs we have around have some use or followers. That is why they still exist. Disagreement is the lightest harm when different constructs collide. The problematic thing



here is that to solve the conflict, especially when it was escalated and destructive actions were taken, we need to address another construct – like "power", "justice", or "tolerance".

Before we are overcooked happiness here – it is time for well-done well-being! Contemporary professor of psychology Carol Ryff named six characteristics of psychological well-being that are rating in the form of a test: "In combination, these dimensions encompass a breadth of wellness that includes positive evaluations of oneself and one's past life (Self-Acceptance), a sense of continued growth and development as a person (Personal Growth), the belief that one's life is purposeful and meaningful (Purpose in Life), the possession of quality relations with others (Positive Relations With Others), the capacity to manage effectively one's life and surrounding world (Environmental Mastery), and a sense of self-determination (Autonomy)" (C. D. Ryff 1995, 720). These are concrete domains that we can work on to contribute to our well-being.

Anyway, no one knows what happiness is, but we definitely know that it is an adhesive concept. That is why our dessert is pure sugar. Actually, for many people sweets is a synonym of happiness. This addictive substance tends to heal heartbreaks and cheer up. Also, it contains in most of alcohol spirits.

## CONCLUSION

We are not arguing what the truth is, nor proving the theories. Neither do we collide “isms” including discussions about similarities or differences between constructivism and constructionism. No one knows how it is supposed to be – by it we mean a “real reality” - but as we construct, we already know that we are capable to invent and implement. Social constructs perspective is seen as a circular process continued in time and space – we suggest this perspective to be acknowledged. The meaning we assign even to natural forces, which are objective can be absolutely illogical and vagarious: "Birth and death are universal in the sense that they happen to all human beings; our capacity to symbolize, to endow anything with meaning and then to act in terms of that meaning, is similarly universal and intrinsic to our nature – like learning to walk or to speak (or being born, or dying ). But which materials we link to events and endow with meaning are unpredictably subject to cultural and historical forces" (Mintz 1986, 154).

Our kitchen talk was all about relativity and the cook hopes it was a satiating meal! What matters in the boiling pot we daily find ourselves is mindfulness. Construct and deconstruct, add a pinch of salt, spice it up with tabasco or kill with balsamic vinegar (which is basically a crime against wine) – there is a choice. The personal taste is supposed to be unique, so is the voice, identity, values. If there was a message in this work – it is a call to define.

Attention please! Attention is a common currency today, could you damn please pay it? How do you think anything can saturate you and change your life? Be careful when you cook, mind the sharp knife, but also stay more than two seconds in front of the painting at the exhibition, read between the lines and play mind games with yourself for your own good. Awareness of the four key processes – conceptualization, consumption, digestion, transformation – can open a perspective and one can even have an influence before being influenced.

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## APPENDIX 1

## POETIC RECIPES FOR AND FROM DAILY LIFE

## Break-up

It rings high and lasts. It needles its way through the tissues.

I forget to press save. It melted away, no sticky trace left. It cleared, but it never dawned.

The skin shrank away from your warmth. Retreat. To the beat of the fridge. There is no comforting to those who let go.

Leave the silence inside me. Feel your way around dribbling disasters.

\*\*\*

## Departure

-Why did you criticize my sand?

-I'm holding onto your glance like coconut flakes. I get sprinkled beneath your feet.

-You've managed to run away all so often. So you do now.

-To tell lies and knead a dough. I will bake myself some wheels and rely on momentum.

-Take some worship and give it to the sinners. It's been months since it was so peaceful.

-Well, maybe.

\*\*\*

## A month

Lilies start to bloom, currant bushes are about to drop their berries. Were those vows false?  
 Sprinkled with crystals of tenderness, the spring stands in my doorway waiting. Oh, I'd  
 love to. Erosions fill my tablecloths. An autumn diet.

\*\*\*

## Decision

- Cut me off, stuff a croquette into my mouth, don't let me think too much. With the inferiority complex goes a set meal. Long past the best before date, fingerprints washed away. Greedy for the lingering smell. Rushing like a dog without a track along the rusty belt highway. I'm so much looking forward to a dead-end. To dig my way towards the south stumbling upon poisonous roots.

\*\*\*

## On the road

There is water between the glass panes. There are bubbles on the palms of my hands. I wrapped my frustration into a scarf and stood evaporating next to it. As the traffic lights turned red, an alternative twitched and blew on my neck. It hasn't happened for quite a while. Passing circumstances failed to load.

He ignores the no's, lost in thought. A fellow traveller lets his frozen fingers run through worn-out thoughts.

- This poison is freshly-made.

- Leave it to brew up.

Cleaned cobblestones longed for an indifferent match. Passers-by don't count. They take pictures with stress in the background.

They erupt radical products on the nature of vulnerability.

\*\*\*

## Determination

Face to face, on our own. In a broken circle of cheesy tactlessness. The cruelty of responsibility starts to be revealed.

- What if we don't?

- What if we do? What's worse?

\*\*\*

### A lane

On he goes again, like a raccoon. The cause overflows me, sucking in the sugar on the napkin. This one will throw the saltiest banalities at you. I'll freak out... I'll cling onto the office building with my trendy eyelashes and change my point of view.

\*\*\*

### Family tree

Oozy mud turned to spring. I unleashed the window and broke a piece off; it crunched. Posts blinked. I was born weak, but I like the animal. I have to work on the breed.

\*\*\*

### Still waters

Oh, this sea-doggy vault. Just dare to mingle with me and they'll know. Pure drops hid the wrist covered with soft pinky foam. She's always so crystal clear, that's what I love about her!

Under the salty cheeks is the garlic skin. Tie up the tenderness and see peace through the locks on her forehead.

The wall changed an hour. He anchored down. I will drag the depth out of you! Easier said than done, I'm floating like a girl in raspberry jam.

She's too well-timed.

- The Moon is staring at me.

- I had it a week ago. It's slow, so unbearably slow!

\*\*\*

### A quick snack on a train

Buns match the hair colour; and I only get a toneless soup. Train noise is sticky; will you stop a bite for me?



He shrugged among the red lines and silently pointed out:

-It's too early to bear.

-What about the cracked lips?

I breathed it out in monotone, looked at myself turning away from the mirror.

I thought I heard a faded noise. It's dawning, I'd better not leak in. When was the last time I drowned? Blocked by messages.

Let's get off here.

\*\*\*

Illness

- Will you peep in? Once you warm your hands, you fail the injection.

- Brand new, pathological.

Walls ground down by pain conceal the sterility. You only get oxygen on a schedule. Regularities and slow minutes leak out through the shut door.

I share my cells just ordinarily.

-Name the number of the breath.

I count on the table stopwatch; I hope it'll go without infections. This plastic will digest many more than you think. I tape it over to protect from changes when influenced by the norm. The deceased avoid control.

Fruit and berries are my consequence.

- You'd better avoid swimming. Live when forced to, the child of the world, and don't forget your chamomile tea. Do you rustle your leaves?

It's a dry curse of a fact. Soak it in water if you want to have fun. The speed is higher than usual; it will heal on its own. I will shout at the pages, it's all so full of dreams on the carton ball.

\*\*\*

## Pain

- How much will you forbid me to take?

- You only.

He called out for her when leaving and forgot his victims.

He grew tired of being helped, unleashed the stripes on his shirt and sunk in with his cheeks.

Breathe in enough of forest air to survive. Related expectations take turns to visit.

You can't but notice the swollen eyes, there's nothing big about it and it all tastes like disappointment. Pin them down with fear. Let them hang on my milky suit.

The explosion of admiration failed the fight. He didn't quite make it, but he brought it together in pieces – brave ones for the memory, cruel ones for disinfection.

I'm getting ready to become second-hand. Ants play me to the sound of sobs.

Helpless as they are.

\*\*\*

## Desire

- Would you like a smile? It's cold, though.

- You don't see it under a hat, leave it as it is.

- You still hide your hair, and it might wither.

Stronger; impossibility targets an impulse. The sound is the last thing to leave; it marks the point where it started with a single touch. Think towards a park, run your hand along the bark, no risks to take. I can't do a lot really. I readily draw a line between starting points. Promise me a strawberry milkshake.

\*\*\*

## Encounter

I'd hardly ended a hungry hunt when I turned back and saw her. Congratulations on a successful contact! I swear to compare through reminding. Introduce her to your inner voice and let defense be your reaction.

Keep your smile on the surface, she has been dissolved already.

- You should support yourself gradually. Here's your plum shade.

- Time goes with lotus flowers.

I shook her thoughts off and drifted away in memories. Offer her a meal, they underestimate it. Vanilla shores of the icing crack under my feet. Away I go from the effort.

- They want me to get a suntan.

- You've clearly got a phobia. You eat out of fear to lose weight.

I let the rough lacelike hand slip away through my fingers.

\*\*\*

## A body

That's what makes real sense when you're face to face with your regret.

It all gets messy when you do it without a recipe – a nose, a birthmark, a scar.

I tried to avoid what's left and trade away the bullying. Like a target list. Go under the knife? That's too much.

\*\*\*

## A date

The shopping cart had enough space for hours and a glass of champagne. Right into the fresh fasting offense. It does fade away, fall asleep inside. Emotions are teary slimy little beasts.

And that's when you lose your skin you've worked on for years, it gets thinner and crumbles down onto the floor.

The laughter is apathetic. This wealth is doomed, you can't hide it. But I got distracted.

Cottage cheese mess and extreme desires, and it was only two grams too much!

I'll leave calorie poverty to art historians; it's such an unbearably banana story.

\*\*\*

### Intimacy

He asked me to take my piercing off. Shadows go dancing on my eyelids. Like a magnet, like a moist force.

- Speak to me inside.

Gain it, clean it, throw it on the table. We won't touch the tea set, oh we won't. Moaning lustfully from a wall to a wall. He tactlessly squeezed her hand. He put her hair curtain in place. – I see a black whirlpool. Trust is coined by almost intangible touching. I'll lick the moisture off your hips. Go along the soft corridors, stopping by every crack. Without looking, open up the slimy tumors. I'm throwing my tipsy tools around the flickering reflections.

Cracky shivering is foamed down the elbows.

The basement door is locked with creaking moans. – Drawn it in light.

The wires are all sparkly with tension. Without looking away, jump underneath the neon ice. It's humming in my ribcage. The burning ice clashes and crushes under my back. Coin it. Throw it down. Get off me. I want to thrust this lacy tenderness. To explore the ruins.

The voice has worn off. Breathe me my breath in. \*\*\* Nostalgia Run along pages of cracking with your ring fingers. Wipe away the mutual sigh.

A tired furry wailing, a soft earthy ball.

-Who was on shore first?

-Whether you smoke or not, it doesn't make any difference. Ghosts fall out unconscious, blurry and young. Grateful untouched veins. Right at the doorway. – Throw your answers in the freezer. Approved and backdated. If you don't believe in them even, they've cracked you.

\*\*\*

The other

I want you to be with me in the most important times of my life. I want you to be you! I want you to you. You to be. Us to go through everything hand in hand. Them to dance with me on the palm of your hand.

You won't be with me today. You won't be with me tomorrow. You won't be with me. You won't be.

\*\*\*

Relationship

She got drunk in a club, came to his place and told him to fuck her for one last time. He said that that one last time was a year ago. And the only thing they can do is remember it together.

He took her hand and stuffed it into his pocket. Squeezing each other underneath the zip they got silent over all the misunderstandings.

- How else can I remember you?

- Bend so that I can see the stars.

It's doesn't hurt to be a stranger.

Look inside. You're dancing in front of reflections. I want to change something that there is not. I can't remember what I need to get back.

You know very well that nothing happened, don't you? I just left and without looking back I forgot.

\*\*\*

## Memories

- What shall I breathe with? I'm still biting on memories, full of harsh ants, but their eyelashes rustle as they crawl away.

Can you torture me more? I can still see as sharp as I used to. The blue light and your voice. Today won't be complete without you. Don't March at me in silence. Spit onto the palm of my hand and go through the foamy mass with your fat finger. The foam gets colder while you draw your slippery patterns on it. Leave a coin.

I won't make it out of the silk.

And it's shiny out there. And the light steams.

\*\*\*

## Dance

Will you be there? I'm waiting for my dance with you.

I don't know yet what I'll decide and whether you'll dance with me. It's a magician's ball now, a cloud of fog, and when it's gone, it will only leave dandruff flakes behind.

The longer you aren't here, the stronger the spider web is, the juicier the beetles.

## APPENDIX 2

"I am not as extra as you are"

What is extra here?



"Heavy stuff"

Arrange the stars according to their weight.





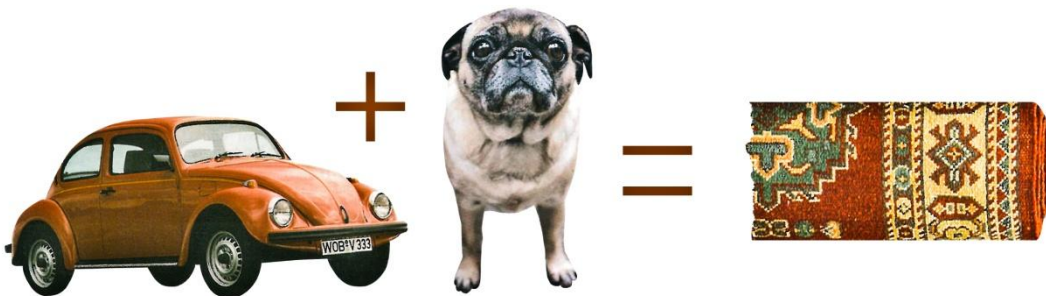
"Gimme a hand"

Which hand can help you to survive?



"I am not as extra as you are"

Decypher the equation.



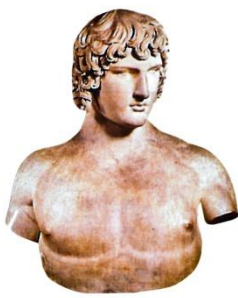
"Pump it up"

What is the most powerful here?



"Wish it was real"

Who represent the weakness?



"Buzzling around the clock"

Who should eat what? Assign the meal for a doctor, student, politician, plumber, artist, housewife, activist, office manager, engineer.



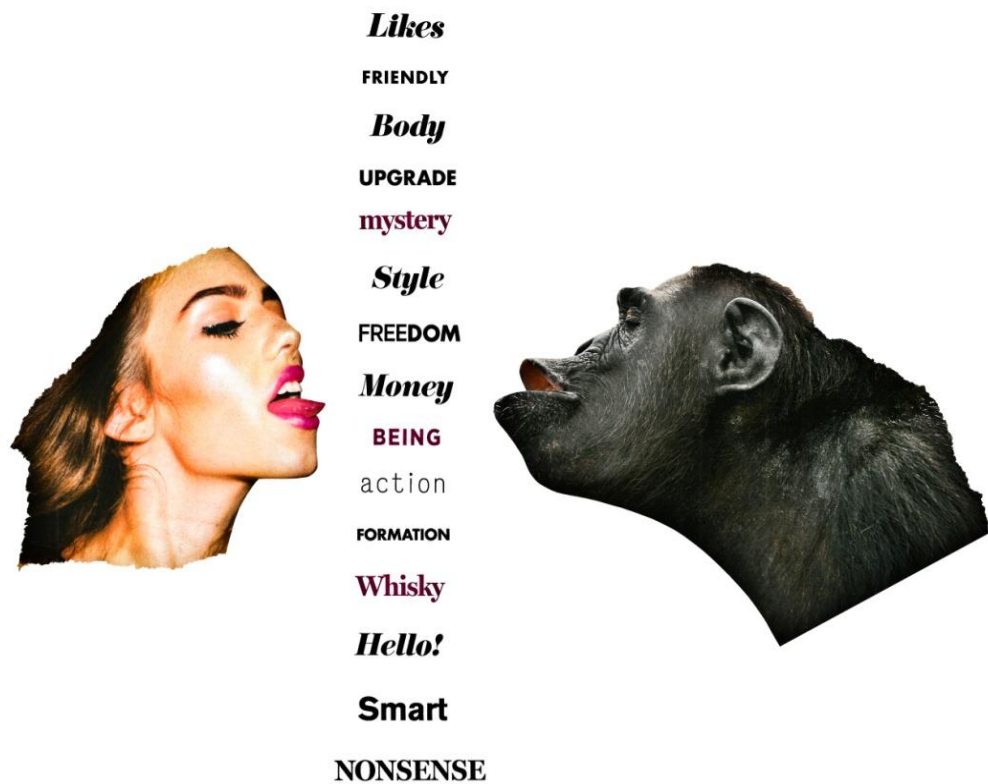
"Precious to me"

What has the highest value here?



"It is all about definitions"

Which word can connect those two?



"Sort out the trash"

Match the objects from the upper row with the objects from the lower row.





"For you"

Are those equal?



"Everything is possible in theory"

What is normal and what is illegal here? What should be censored?



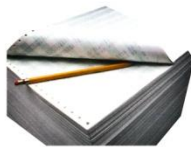
"Somewhere overinterpretable"

Translate visuals into your own words, create a sentence.



"Time is heavy"

Balance the objects from the left column with the objects from the right column.



"Firm round"

Connect with one line in your own responsible way.

